1:Arensberg & Kimball E-5 (1932-1934) 1940
ER6 Rural Irish ER6
County Clare

574 602 "put down before" the countryman who is traveling to town or to the fair or who is merely making the evening *cuaird*, or visit, at which the older men of the local community gather round the hearth to chat and retell the old stories of legend and folklore and discuss the news. Niggardly treatment in this regard leads to disputes, as does abuse of the privilege by the visitor. A standing joke in Luogh was the treatment given to her too-voracious relatives there by a woman who exercised considerable ingenuity in starving them out without offending them.

[521]

[522]

574 602 273 Similarly, the obligations extend to such occasions of good fellowship and holiday as the fair day and market. "Friends" treat one another at the local public houses on meeting in town. Thus one countryman complained to the authors that he dreaded the fair day, for he must drink up all his profits with his "friends." Others are able to strike a happier balance; and a religious pledge of teetotalism likewise surmounts the difficulty.

241 594 182 The sum of the evidence presents the small farm economy as a family situation in which economic effort, individual and cooperative, is controlled by the social forces operative within the family. Labor connected with agriculture is merely one feature of a total constellation of behavior, enforced through obligations reciprocal in nature and maintained by sentiments and sanctions in a traditional setting.

 584

He's nothing but an old blatherer, he was always sitting on 583
matches and saying he would give a fellow his daughter when 577
he hadn't any fortune on her at all. He'd break it off by saying 626
the girl wasn't willing and all the time it was only boasting and
drinking the porter he was.

Today the boaster is a local joke, and his daughter has fled to America.

A famous local character round Ennis, a laborer now 522
dead, once bested a countryman through a judicious whet- 584
ting of the farmer's cupidity at matchmaking. The story 583
goes that the laborer broke the countryman's bargaining resistance by distracting his attention from the cow he was selling at the fair to the prospects of a match between the farmer and a purely fictitious sister, who was dowered with an equally fictitious three hundred pounds. Later when the farmer and his friends came to town again to discuss the matter further, the wit told them elaborately that, after making full inquiries, he had decided they belonged to too respectable a family to allow themselves to make a match with his sister, since the sister had already "a little one" out of wedlock.

Another case of subterfuge practiced illustrates a variation 584
in the match. A fellow near Ennistymon got a farmer with 583
a daughter to back his note at the local bank to the extent of 577
six hundred pounds. The borrowing was kept secret, and
the endorser does not seem to have known that the security offered was his own farm. Accordingly, when the borrower later offered to bring in the six hundred pounds in marrying the daughter, the farmer accepted, thinking he was to receive the fortune clear of debt. He discovered only too late that he had a son-in-law whose fortune he must make good himself. The deception led to bad blood between the two, but nothing could be done.

This last example illustrates a reversal of the usual pro- 583
cedure. Ordinarily since the Irish farm family is both

1:Arensberg & Kimball E-5 (1932-1934) 1940
ER6 Rural Irish ER6
County Clare

592 606 578 It might get so bad that the old woman would get up and leave and go live with her daughter. She would do this if the mother of her daughter's husband were dead, even though the father might still be living in the house. But squabbles are bad things and, if the new woman would ask the old persons their opinion and how to do this and that, there would never be any trouble and the new wife could go ahead and do just as she pleased and the old people would think that she was doing it the way that she said. The daughter-in-law, if she did what she ought, would do this and treat the old folks nice.

[521 ● 522] The theme of strife between mother and daughter-in-law is one dear to the hearts of the countrymen. It appears very frequently in conversation and in jokes. If the family is to continue its existence, the introduction of the new woman must be effected smoothly. The whole moral force of the community as well as the interest of family harmony bear upon the two women. The fear of gossip in the neighborhood operates strongly to keep the young woman with her husband, and every family makes a strong attempt to hide its personal troubles as much as possible from the general knowledge of the community.

[626]

Nevertheless, stranger as the new woman may be, the norms of the community in ordinary cases demand that the young husband take the part of his wife. The bond between them is stronger than that between son and parent. As the quotation above shows, it is usually the mother who must leave. The country people deplore such an event, but they know that the son "has right" in so doing. Many statements of this attitude are to be heard among the small farmers and any examinations of cases of dispute which end in rupture show the attitude to be enforced in reality.

That this should be the case reflects the function of the marriage and matchmaking of the farm family. It provides for continuance.

592 588 The new position of the old couple and their desires in the altered situation which has seen their displacement ex-

1:Arensberg & Kimball E-5 (1932-1934) 1940
ER6 Rural Irish ER6
County Clare

joking ascription of ignorance and stupidity. In Ireland, however, there is another side of the expression of town and country distrust. The countryside points to prostitution and immorality in the towns and finds something to back up its condemnations. The town returns its dislike with double measure and accuses the countryside of primitive lack of all sensitivity of feeling or restraint of impulse. But these antagonistic attitudes and ways of regarding other groups than one's own are not our concern here. They are of interest here because such ascriptions of ignorance are part of a common misapprehension of the complexity of the peasant attitudes.

For instance, to an outsider the countrymen will seem often to give a mere lip service to the attitudes of the townsman, for one is always apt to mistake the function of hearty laughter. The country people have strict moral and ethical attitudes around the question of sex, as rigid as those of any other class if not more so. Yet they have conventional licenses and conventional niceties which do not coincide with those of the other classes and are thus open to misunderstanding. And, like all classes and peoples, they have two sets of attitudes, not one, and these are "ambivalent," to adopt the Freudian term.

But these attitudes and their "ambivalent" nature, the kind of alternation they seem to present, must be understood in terms of the social relationships of the countryside. The greatest single cause of misapprehension lies here. In different contexts, toward different persons, in connection with different events, one and the same person regards the same subjects quite differently.

For example, in discussions of the peccadillos of young people and the censurable events of the district the farmers and their wives were full of animus against the "crabbit" great "bucks" of lads who led girls astray and from whom the innocent were not safe. Yet even then, in discussing the fault of such amorous lads and the necessity of circum-

1:Arensberg & Kimball E-5 (1932-1934) 1940
ER6 Rural Irish ER6
County Clare

369 834 208 522 spection and immediate and frequent confession for girls as their best defense, one sees that the pure young maidens are also not without blame. They bear the taint of Eve. "Sure the boys have no chance," said one woman in this respect, "for the girls always lay the blame on them." Yet these attitudes coexist together with other very hearty, casual, and sometimes ribald attitudes which make their appearance in banter, joke, and repartee even between speakers of different sex. These even take the form of taunts about prowess and mild ridicule for the possession of a greater relish than is meet, or fanciful recitation of past magnificent misdeeds. This is particularly true in the recitations of stories and adventures of persons in the ken of the community, where details of amorous desire and accomplishment are given with considerable gusto, and greeted and reiterated again and again amid hearty laughter.

369 834 208 [178] Certain observers profess to find the puritanical outlook on sexual matters on the increase in the countryside. The country people themselves purport to see a change in their own outlook. And it may be that the last generation has brought a considerable spread of Catholic moral standards with the spread of education and the opening of the countryside to urban influence.

In any event the laughter and hearty guffaws with which references of nearly any kind to sexual intercourse, sexual attraction, and childbearing are greeted, and the evident interest they evoke, are very much part of the everyday behavior of the small farmers. They do not imply in any sense an approval or acceptance of the deeds described. They are rather expressions of a very definite judgment. They are in the nature of a condemnation in which laughter is itself a sanction upon the forbidden.[1]

[1] The authors accept readily the view of laughter as a response to a situation where socially conditioned values are threatened with upset and yet not so deeply or irrevocably broken as to bring out a full reproval. The view is well developed by Pilkington and agrees with that of Max Eastman. The tabloid reader is not

1:Arensberg & Kimball E-5 (1932-1934) 1940
ER6 Rural Irish ER6
County Clare

of situations. For instance, we have already seen that a woman whose son has married and who fails to get along well with the "new woman" may, quite without censure, move into the house of a daughter and share that house with the daughter's husband's father. Several cases came to notice in which women who had relinquished their farms moved in with the dead husband's brothers.

A famous joke between a well-loved old priest and his bishop in Clare based on a real incident plays around this last theme. On the occasion of his usual pastoral visit, the bishop congratulated the parish priest on the high moral standard of his parish. He had one reservation to make, however. He was shocked to learn that a couple who had recently moved into the priest's parish were living together openly and were not married. The parish priest caught the twinkle in his bishop's eye, but nevertheless he promised to make an inquiry and take necessary action. Next day he reported that he had learned that the couple were an old man and old woman, brother's wife and sister's husband, who had recently moved into a cottage together. They were both seventy, and had been living in the bishop's own parish for the last ten years. Since the bishop had been so shocked by their taking the house together, the priest said he would send them back and let his lordship deal with the problem as he had been doing before.

In such cases, obviously, the difference of sex of the house-mates as a danger to morality has disappeared. This agrees with the equation many country people seem to make between the "saintliness" of the old and their emancipation from the flesh.

By the same token, the old person who has already had his or her day of childgetting and childbearing, and yet still persists in manifesting sexual aspirations, is a stock figure of fun. He or she is the butt of endless ridicule and practical joking in the countryside. Again, of course, such

1:Arensberg & Kimball E-5 (1932-1934) 1940
ER6 Rural Irish ER6
County Clare

834 laughter is best explained as playful censure. For very real
522 censure often breaks out against such a person. It is particu-
587 larly likely to break out into overt punitive action in cases where old farmers threaten the expectations of their heirs by taking young women as second wives. In fact, the one kind of man or woman of considerable age who does not command respect is this. The countryside finds endless amusement in the theme of May and November. Naturally the matchmaking system does lend itself fairly well to matings between oldish men and young women, since ownership of a farm is the basis for a match.

581 The most interesting point of inquiry, then, may well be
554 the connection between the sexual status of the family mem-
183 bers, as we have described it here, and the standing of the family. The sexual status of the members is a reflection of their capacity for carrying alliance among the other families of the countryside. Can we draw, therefore, a connection between rural familistic norms about sexual behavior and the class structure of the rural community?

We know already that marriage in rural Ireland yields us one clue to the connection. At matchmaking the negotiations between the contracting parties concern the relative standing of each. That standing is at stake. The equivalence of dowry and land are arrived at through a careful enumeration of all the past history and the present material substance of the contracting families. The location of the farm, its livestock, its soil, the reputation and ancestry of the family, all these are compared. Backward places, we remember, do not grow big fortunes. Neither do many other kinds of persons and places.

We are dealing here of course only with one broad class, the country people. Yet within the boundaries of rural life there is much to be learned of the country people's treatment of relative prestige and standing among themselves. There are many behaviors in the activity of the countryside

8:Arensberg E-5 (1932-1934) 1937
ER6 Rural Irish ER6

463 554 578 an adequate, instantaneous response. The psychologist knows that expressions of anger, like any other emotion, are conditioned within particular social systems. And here the Irish system works, in its own fashion, to draw and to reinforce the inevitable distinctions and discriminations of social life.

• 522 From this fact springs comedy as well. Joke and fun play round this central theme. A good deal of old custom and traditional pastime cluster here. The picturesque buffoonery of the 'strawboys' —privileged masqueraded figures whose mock-dangerous invasion of the wedding feast has been dignified to represent a last remnant of a primeval bride-capture—is better explained thus more simply. Such symbolism as the gaiety of Shrove Tuesday, when in Clare, at least, young men beat loudly on the doors of those unmarried women who took no husband through the Shrovetide, is still direct enough.

For comedy and laughter soften the sharpness of social controls. They are the velvet glove that clothes the iron hand.

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6 (1959-1960) Inis Beag

ing souls of children and leaving in their place changelings, who gradually sicken and die. Since boys are favored over girls, Irish peasants of the region until recently dressed their male offspring in petticoats, sometimes up to the age of 18 years, to deceive the little people. Even now parents are loath to praise the health or beauty of their children for fear that the gentry will overhear and be prompted to victimize their souls.

Solitary fairies are described by Yeats as "witherd, old, and solitary, in every way unlike the sociable [trooping fairies]. . . . They dress with all unfairy homeliness, and are, indeed, most slattish, slouching, peering, mischievous phantoms" (Yeats ND :76). The long occupation of Inis Beag by leprechauns is evidenced by the Garden of the Cobbler and a spring at the back of the island, shaped like the sole of a shoe, which is known as Well of the Boot. Occasionally a leprechaun has been seen in the former location, but only the sound of a tapping hammer has been heard in the latter. Instead of guarding a buried pot of gold at the foot of a rainbow, as popularly conceived, the leprechaun of Inis Beag possesses a small purse in which he keeps but a single coin. Children sometimes are urged to hunt for the hidden purse, as a distraction by harassed parents. The rift valley between Castle and High Villages is thought to be the home of at least one "red man." He wears a pointed cap to denote cleverness and has a laugh, as distinctive as the hammering of the leprechaun, by which his presence is known. A practical joker with poltergeist qualities, the red man prefers to frequent houses, where his mischief is countered with bottles of holy water. From November of 1959 until June of 1965, my wife and I experienced, first in Inis Beag and then in our home in the United States, the antics of an unseen being who opened doors and windows, turned on lights and water faucets, and imbibed our Irish whiskey. Tongue-in-cheek, we placed the blame for these uncanny occurrences on an amiable solitary fairy who had attached himself to us, but eventually I felt compelled to report our unique contact with the Celtic supernatural to the anthropological community—a gesture regarded as "poison oak in the scientific groves of academe" (Messenger 1962:367–373).

The spiritual omens of death are three in Inis Beag: the sound of trooping fairies building a coffin for the victim, soft tapping on the window pane of his bedroom, and the wailing of the banshee during the night before his demise. No one has ever viewed the banshee, but many have heard her cry out in the night, and the keen of Celtic derivation is said to be an imitation of her funeral call. She attaches herself only to certain families which inherit her patrilineally. An aged Inis Beag man was seriously ill with influenza on the night that my wife and I sponsored a dancing party, and a young man departing from it three hours after midnight played his accordion as he walked to his home located near that of the sick person. On learning of this event, the nurse shortly after dawn hurried to her patient to assure him that the wails he might have heard came from the instrument of the inexpert youth and not from the family banshee; at this news, thanatomania was prevented and the man lived another three weeks, when the banshee at last cried and was heard by those at his deathbed. Opinion is divided as to whether it is the fairies or the banshee who announce death by window tapping, but as a practical joke islanders long ago used to tap on the bedroom windows of those persons considered overly superstitious.

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

or Sean O'Sullivan's recent *Folktales of Ireland*. But a further word must be said of the tales recited by the *seanchai*. Popular among local legends are those dealing with such topics as the famine, evictions and other excesses of past landlords, visits to the island by the Black and Tans seeking political refugees, shipwrecks, and tragedies at sea among fishermen. Stories of the supernatural center around the actions of fairies, the pookah and banshee, those with the evil eye, phantom ships, mermaids and sea demons, and material objects possessing human attributes and volitions. These local legends sometimes qualify as anecdotes, and it is humorous anecdotes which the folk refer to as jokes. Outsiders—such as returned Yanks—are responsible for introducing true jokes, but often these are not told and soon are forgotten, especially if they are "dirty jokes." There is no indigenous dirty joking tradition because of sexual puritanism. I have heard men use various verbal devices—innuendos, puns, and asides—that they believed bear sexual connotations; relatively speaking, they are pallid. In the song that I composed, one line of a verse refers to an islander who arose late on the morning of the shipwreck after "dreaming perhaps of a beautiful mate;" this is regarded as a highly suggestive phrase, and I have seen it redden cheeks and lower glances in a pub.

Storytelling in the past took place mostly between the last week of October and early January, when inclement weather forced a slackening of the fishing regime, and the Christmas season kept people in and near their homes. Nowadays, card playing almost nightly during November and part of December by many of the men has become a substitute activity, which excludes the participation of women and children who once composed a part of the audience addressed by the storyteller. At any one time during this period, several groups met to hear Inis Beag narrators; a *scéalaí* or *seanchai* might be visited by a group and serve as host, or he might be invited into or visit on his own another household, and word of his presence would quickly draw an audience. The session lasted from eight or nine o'clock until midnight, and a tale might be so long that its telling occupied an entire evening, or even two or three consecutive nights. After completing a brief narrative, the storyteller might call on a colleague in the audience to recite a sequel, or the hearers might request that he continue or urge another to contribute a tale.

The average sized audience was composed of a dozen persons, although as many as 20 might attend a session. Small children seldom were allowed in the room unless they were members of the family of the host, nor were women of another household; the children were admonished to sit quietly and not to talk or whisper, and the women knitted or crocheted while listening. Seated in a semi-circle around the hearth, the hearers were faced by the narrator who was seated on the right side of the fireplace, and the wife of the host on the left. Refreshments never were served, but a clay pipe was passed around among the men and very old women. The host furnished pipe and tobacco, and the pipe was passed back to him by each person in turn after being puffed on for several minutes. Only if the story was a long one was the pipe proffered by the host to the narrator from time to time.

Most storytellers were men past the age of 60 years, but some were between 40 and 60 and a few even younger. An old narrator of reputation often called on a young man to recite in order to give him practice, if he felt that the

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

5

The Future of the Island

Emigration

MANY ELDERS IN INIS BEAG fear that the island and its neighbors will go the way of the Blasket Islands of Co. Kerry, whose remaining inhabitants were removed by the government because their support had become an economic liability. With only slight fluctuations, the population of Inis Beag has been diminishing since it reached its zenith of 532 persons in 1861. Below are population figures since 1821—when the first census was compiled—until the present time:

1821	421
1841	456
1861	532
1881	497
1901	485
1926	409
1936	443
1946	447
1956	376
1960	350

The upsurge in population after 1926 reflects the depression in the United States and the Second World War, when emigrants returned home to escape unemployment and conscription, while the downsurge after 1946 reflects the shift of emigration from America to England. Frequently discussed by elders is the steady increase in emigration during the past 15 years, the decreasing age of emigrants, and the presence within the past decade—for the first time in three centuries—of aged parents all of whose children have emigrated, and of land which is idle or rented out by emigrants who probably never will return to Inis Beag. Jokes concerning the building of a hotel by the Germans or a missile site by the Americans in the island to stimulate the economy, as well as serious suggestions that the

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

168 829 [522] government increase its services and subsidies even more, reveal the underlying tension within those who are most strongly committed to the local tradition and wish its perpetuation.

167 168 829 12 The index of my field notes contains more references to emigration than to any other category, for seldom in an interview, whether guided or open-ended, did the topic fail to come up, no matter what was the initial subject under consideration. Of the more than 30 causes of the phenomenon yielded by my analysis, all are known to the folk, and they are ever eager to express opinions as to the relative weights which should be attached to those that they deem significant. My wife and I usually were solicited for our opinions as well whenever the topic was addressed. I will deal below with only the major causes of emigration from Inis Beag, and will consider first those which are internal—the "push" factors—and then those which are external—the "pull" factors. The islanders emphasize external causes in their own deliberations, but those who are not apologists for the *status quo*, or who are genuinely bewildered by the exodus of young people in recent years, are able to identify the internal ones also, but are less willing to assign them sufficient weight. Emigration is the topic about which my wife and I could be most objective and outspoken concerning the role of the church and obtain the most agreement and arouse the least resentment among our respondents.

167 428 589 590 [121] Paramount among the push factors are the previously considered system of inheritance and the causes underlying the prevalence of celibacy, late marriage, and personality depression. The fact that only one son in a family can inherit land, which forces his brothers to emigrate, is the internal factor most stressed in the literature pertaining to Inis Beag, but least stressed by the folk. The reason for this is that until recently it was rather common for siblings without land to remain on the island, thanks to the benevolence of their brothers and the government and their ability to support themselves by craft work, keeping tourists, fishing, managing [162] shops, and obtaining remittances. Of the 71 households in Inis Beag, 28 are headed by male siblings: 20 in which 10 pairs of brothers and their families live, 3 in which 3 pairs of bachelor siblings reside, 3 in which 3 brothers and their families live, and 2 in which 3 siblings reside—two as bachelors in one and [183] the third with his family in the other. It is apparent that other factors, of equal or greater importance, are stimulating emigration.

167 168 581 [829] [162] The push factor given the most weight by the islanders is the unwillingness of men to marry—"The lads are too fussy, and the girls get tired of waiting and go off." But the fact that male "fussiness" is based on such conditions as parents opposing the marriage of their sons for various reasons and bachelors being loath to assume the responsibilities of marriage, especially its sexual responsibilities, seldom is probed. Sometimes it is the girls who are accused of "putting off" potential spouses by being too discriminating, but this accusation becomes untenable when one observes that there is but a single unmarried woman between the ages of 26 and 44 years in Inis Beag (as compared to 18 men), and that the average age at which women emigrate has dropped from 24.5 years during the 1941–1950 decade to 21.1 during the last decade (as compared to 24.9 to 23.8 for men). Some girls admit that they are emigrating because the possibility of their being asked to marry is remote, but far more of them are dissatisfied with the lot of married

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[154] bathing his chest in the mother's absence. (In this case, Oedipal and
[154] sexual attitudes probably were at work in tandem.)

It must be pointed out that nudity is also shunned for "health"
158 reasons, for another obtrusive Inis Beag character trait is hypochondria.
751 In some cases, however, it is hard to determine whether concern with
[291] modesty or health is dominant in a particular behavioral response. Fear
[834] of colds and influenza is foremost among health concerns; rheumatism
[153] and related muscular joint ailments, migraine headaches and other psychosomatic disorders, tooth decay, indigestion ("nervous stomach"), and hypermetropia are other widespread pathologies which cause worry among the folk—not to mention those of supernatural origin.

514 Secrecy surrounds the acts of urination and defecation. The evac-
827 uation of infants before siblings and strangers is discouraged, and
[963] animals that discharge in the house are driven out. Chickens that ha-
[925] bitually "dirty" their nests while setting are soon killed and eaten.
[562] Although some women drink spirits privately, they seldom do so at
[273] parties. In part this is because of the embarrassment involved in visiting the outside toilet with men in the "street" looking on. One of the most
[241] carefully guarded secrets of Inis Beag, unreported in the many works describing island culture, is the use of human manure mixed with sand as a fertilizer. We were on the island eight months before we discovered that compost is not "street drippings" and "straw," but decomposed
237 feces. With "turf" becoming more difficult to procure from the main-
372 land, some islanders have taken to importing coal and processed peat and burning cattle dung. The dung is prepared for use in difficult-to-reach plots at the back of the island when tourists are few in number; it is
514 burned covertly because of the overtones of sex and poverty. Another
283 custom that my wife and I learned of late in our research, due to the
[462] secrecy surrounding it, concerns the thickening of wool; men are required to urinate in a container and tread the wool therein with their bare feet.

• 831 Other major manifestations of sexual repression in Inis Beag are
• 522 the lack of a "dirty joke" tradition (at least as the term is understood
[154] by ethnologists and folklorists) and the style of dancing, which allows little bodily contact among participants. I have heard men use various verbal devices—innuendoes, puns, and asides—that they believed bore
[123] sexual connotations; relatively speaking, they were pallid. In the song that I composed, one line of a verse refers to an island bachelor arising late in the day after "dreaming perhaps of a beautiful mate"; this is

17: Messenger E-4,5 (1958-1966)1971 ER6 Rural Irish ER6
Inis Beag

regarded as a highly suggestive phrase, and I have seen it redden cheeks and lower glances in a pub. Both step- and set-dancing are practiced in Inis Beag, although the former type is dying out. This rigid-body dancing, from which sex is removed by shifting attention below the hips, appears to have originated in Ireland during the early nineteenth century. The set patterns keep partners separated most of the time; but, even so, some girls refuse to dance, because it involves touching a boy. Inis Beag men, while watching a woman step-dance, stare fixedly at her feet, and they take pains to appear indifferent when crowding at a party necessitates holding women on their laps and rubbing against them when moving from room to room. But they are extremely sensitive, nevertheless, to the entire body of the dancer and to these casual contacts, as are the women. Their covert emotional reactions (which become overt as much drink is taken) are a form of catharsis.

SEXUAL REPRESSION: ITS HISTORICAL CAUSES

Analysts of Irish character have put forth various hypotheses to account for sexual repression, ranging from the sophisticated to the absurd. The former can be classified under three rubrics: historical (e.g., the influence of ascetic monasticism, Augustinianism, and Jansenism), sociocultural (e.g., the Oedipus complex in the Irish family and male solidarity), and psychological (e.g., masochism). Beyond serious scientific consideration are such hypotheses as the loss of the Irish tongue, lack of a Catholic aristocracy, fear of Protestant libertinism, and the ever-appealed-to factors of race, climate, and the famine. In the following paragraphs, I will quote excerpts from Irish authors and from critical observers of the Irish scene, including social scientists, rather than dissect their views myself.

Paul Blanshard, in his polemical but insightful (and, in my estimation, often understated) work, *The Irish and Catholic Power*, says that "whatever the explanation, the total sexual expression of the Irish people is much less than it is in other countries, and that the Catholic crusade against normal sexual life has actually created a nation of men and women who try to drown their fundamental instincts." In attempting to account for sexual repression on such a scale, he writes: